OCT-DEC 2016

QUARTERLY

ISMAEL

TALEEM & TARBIYYAT MAGAZINE FOR WAQFEEN-E-NAU

ISSUE 04

"Waqf-e-Nau [children], as I mentioned, are very special. However, in order to be regarded as 'special', they must prove certain things."

"If they act upon these things and upon all those things that please God Almighty and refrain from what displeases Him and what He has forbidden, then they are certainly special or rather 'very special'. Otherwise, there is no difference between them and others."

Friday Sermon by Hazrat Khalifatul Masih V (28th October 2016)

Instructions of Hazrat Khalifatul Masih V(aba) for Waqfeen Nau:

"In order to be considered 'special' they will have to prove that they have a strong relationship with Allah. They will be called 'special' if they have a greater fear of God than others. They will be called 'special' if their standards of worship are much higher than those of others. They will be considered 'special' if they, in addition to the compulsory prayers, also offer voluntary prayers [Nawaafil]. A sign of them being 'special' is that their general etiquettes and morals are of the highest standard. They will be deemed 'special' if their conversations and general speech are very distinct from others and if it is clearly evident that they have been specially trained and are among those who give precedence to faith over the worldly pursuits in every situation, then they will be deemed 'special.'

As for the girls; they will be considered 'special' if their attire and their purdah [safeguarding ones chastity] are such that they are a reflection of true Islamic teachings to the extent that when others see them, they envy them and say that indeed, despite living in this society, their attire and purdah are exceptionally outstanding.

Boys will be considered 'special' if they lower their gaze out of modesty, instead of leering in all directions and looking at inappropriate material. Instead of looking at immoral things on the internet or through other means if they utilise their time acquiring religious knowledge, then they will be deemed 'special'. These boys will be considered 'special' if their appearances make them distinct from others.

Waqf-e-Nau boys and girls will be considered 'special' if they recite the Holy Qur'an on a regular basis, searching for its commandments and then acting upon them. They will be considered 'special' if they participate in events organised by the Jama'at or its auxiliary organisations more actively and regularly than others. If they are leading their siblings in the good treatment of parents and in supplicating for them, then this is also a special distinction. They will be deemed 'special' if when finding suitors for marriage boys as well as girls give precedence to faith over worldly matters, and by acting on the guidelines of the faith they sustain their relationship. If their ability to endure pressure more than others, and if they abstain from arguments or quarrels and instead resolve such matters then they will be seen as 'special'. They will be considered 'special' if in the field of preaching they are at the forefront in fulfilling their duty. They will be considered 'special'if they are at the forefront in the obedience to Khilafat and in following its instructions. If they are of resilient character and willing to make sacrifices, then they are definitely 'special'. If they display humility and a spirit of selflessness more than others, and despise arrogance and strive against it, then, indeed they are 'special.' If they listen to my Friday sermons and watch other programmes of mine on MTA to seek guidance continuously, then they are indeed 'special'."

Friday Sermon by Hazrat Khalifatul Masih V(aba) (28th October 2016)

FROM THE EDITOR

The members of the Waqf-e-Nau scheme have ample responsibilities, especially in increasing knowledge and wisdom. The world claims to be advancing towards progress, yet this 'progress' is yet to be determined. The definition of this 'progress' can only and truly be given by Waqifeen-e-Nau today.

We firmly believe in the Holy Qur'an to be the most perfect book and the Prophet Muhammad, peace and blessings of Allah be upon him, to be the most perfect man to ever have walked this earth. We believe in Hazrat Mirza Ghulam Ahmad, peace be upon him, to be the Messiah awaited by all major religions of the world and we firmly believe that Ahmadiyyat in Islam is the only way forward for the world.

But, when many Waqifeen are asked why they believe this, many a time we are not able to voice our conviction in words. We firmly believe in all of this, but somewhere, somehow our words are lost in translation. It becomes difficult for us to put the faith we have in all of the above into words.

As Waqifeen-e-Nau we cannot let this happen! If our responsibility was to merely believe for our own purposes and be solely responsible for ourselves then it would make sense. But, as we know, this is not the case. Our responsibility is to preach to the world what we hold so dear in our hearts. We cannot hide what we have stored in our hearts from the people. Rather, we must transmit the truth to the rest of the world if we are true well-wishers of humanity. And as true Muslims we must be well-wishers of humanity.

The 'progress' which the world is so proud of, is actually becoming a reason for the shame of mankind. Although there are many goods and advantages in the modern day, sin has become so rampant that today it has become very difficult to steer clear of any forms of vice. The Promised Messiah[as] states:

'In keeping with the law that most sins are committed in times of peace and tranquillity, we find that sin has proliferated in this country and callousness and apathy brought it to an alarming state.'

Hazrat Mirza Ghulam Ahmad, Lecture Lahore, Islam Int'l Publications Ltd., Tilford. (2008) p.39

This shows that the reason for the increase in sins is, according to the Promised Messiah[as], due to there being peace and tranquillity everywhere and thus no real purpose in life.

The Promised Messiah[as] has alluded to the advancement of the world by saying:

'We are at a loss to understand how their intellect can work so wonderfully in worldly matters but fails them completely when it comes to recognising God!'

Hazrat Mirza Ghulam Ahmad, How to be Free from Sin, Islam Int'l Publications Ltd., Tilford. (2008) p.18

The minds of the people today have become so advanced that, as opposed to leading them towards the Sublime Creator of the Universe, it has drifted them away. They feel independent and self-sufficient with the brain-power they now possess as opposed to reliant on a Non-Tangible Deity.

The attitude of the world is slowly yet too swiftly leading it towards destruction; a destruction that Hazrat Khalifatul Masih V[aa] is constantly drawing our attention towards.

Therefore it is up to us Ahmadi Muslims, and especially members of the Waqf-e-Nau scheme, to be proud of our identity and take to the microphones and pronounce the truth. Until the world has heard and acknowledged that they have heard the entire message of Hazrat Ahmad[as] in this day, we cannot and shall not rest.

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THE HOLY QURAN

'So when thou art free, strive hard' (The Holy Quran, Ch.94: V.8)

While expounding on this verse, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II[ra] *said:*

'There was no limit for the intellectual and practical task that Allah the Exalted commissioned the Holy Prophet[sa] with, hence Allah the Exalted addresses the Prophet by saying: "O Muhammad Rasulullah[sa], we have not set a finite purpose for you, rather the door to extraordinary accomplishments has been opened for you. When you accomplish a task, know that a greater task is yet to be accomplished. When you complete the second task, know that the third task awaits you and it is your obligation to accomplish that as well. Thus, using all your power you must advance towards these pinnacles and never should your momentum halt at any place." Hence the verse [So when thou art free, strive hard] points towards the endless journey of the Holy Prophet[sa] and it says that he should continuously strive in his mission. Never should it be said that the time has come when the Prophet[sa] has accomplished all his tasks and is now free from any further tasks. Once he has accomplished a task he will occupy himself in the next; when he has achieved that task he will further occupy himself...

"'...No doubt that we have promised that we shall grant you victory and remove all obstacles in your way, but having attained success and victory do not assume that your mission is accomplished, rather new difficulties will arise after each victory. The reason being that among the secrets of spiritual progress is that there will always be new difficulties at every stage which must be overcome.'"

Hazrat Mirza Bashiruddin Mahmud Ahmad[ra]. Ch.94: V.8. In: *Tafsir-e-Kabir Vol.9 (Urdu)*, Additional Nazir Isha'at, 16 Gressenhall Road, London. pp.149-150 (1986)

HADITH

عَنْ اَبِيْ سَعِيْدِ الْخُدْرِيِّ، قَالَ، قَالَ رَسُوْلُ اللهِ صَلّى اللهُ عَلَيْهِ وَ سَلَّمَ :

اِتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهُ يَنْظُرُ بِنُوْرِ اللهِ

Abu Sa'eed Al-Khudri narrates that the Holy Prophet[sa] said: 'Beware of the believer's insight, for indeed he sees with Allah's light.'

(Jami' At-Tirmidhi, Kitab Tafseerul Quran, Ch.15: V.76)

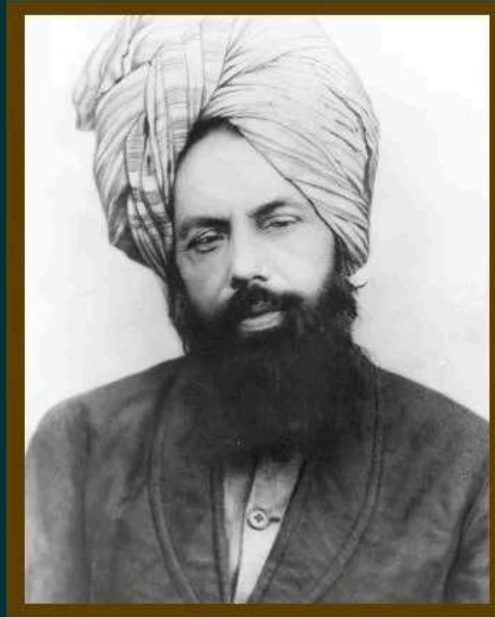
Alluding to this Hadith Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah and Imam Mahdi says:

'A believer with insight is the horse-breaker of his inner self. He receives light from God by which he is bestowed clarity. This is why the Holy Prophet[sa] said, [Arabic] which means "Beware of the believer's insight, for indeed he sees with Allah's light." Therefore a strong proof of the true insight of members of our Jama'at is that they have recognised the light of God.

'Similarly I hope that our Jama'at will progress in their moral state because they are not hypocrites, rather they are free from the practice of our opponents, that when they come before the leaders they complement them. However, when they return to their homes they label them as kafir. O members of my Jama'at! Listen and always pay heed to this, that God does not like this way of life. You, who have a bond with me for the sake of Allah alone, should do good to those who do good to you and should forgive those who commit sin. No one can be *siddiq* [truthful] until they are genuine and honest. Whoever treads the path of hypocrisy and adopts double standards is eventually punished.'

Hazrat Mirza Ghulam Ahmad[as], Roedad Jalsa Du'a [Urdu]. *In: Ruhani Khazain, Vol. 15.* Islam Int'l Publications Ltd., Tilford, Surrey. pp. 620-621 (2009)

Photo by Asif Akbar
Freeimages.com

WRITINGS OF THE PROMISED MESSIAH[AS]

THE SPIRITUAL TREASURES

The Material World's Spiritual Downfall

'The Christians inhabit a part of the world that is known for its intellectual prowess. This should have been a source of great hope, but I regret to say that they have squandered their acquired knowledge of science and philosophy when it comes to matters of religion and the Unity of God. When we see their worldly projects and their systematic methods and how they invent new industries virtually every day, and then observe their pathetic understanding of God and how they have come to consider a humble human to be the Lord of the worlds, **we are at a loss to understand how their intellect can work so wonderfully in worldly matters but fails them completely when it comes to recognizing God!**'

Hazrat Mirza Ghulam Ahmad[as], How to be Free from Sin, Islam Int'l Publications Ltd., Tilford, Surrey. p.18 (2010)

DIARY OF JALSA SALANA UK 2016

PART I

BY ABID WAHEED KHAN

A London Diary – An Introduction

During the past few years, I have had the blessed opportunity to travel with Hazrat Khalifatul Masih V[aa] to different parts of the world and I have written a number of personal diaries about his recent tours, in which I have described some of the blessings of Khilafat-e-Ahmadiyya that I have witnessed first-hand.

For the last couple of years, a few people had suggested to me that I write a diary about Huzoor's life in the UK as well or at least about the UK Jalsa Salana.

After Huzoor's tour of Scandinavia in May, I wrote a diary about that tour and after reading it Fahim Anwer Sahib, the former *Sadr Majlis Khuddamul Ahmadiyya UK*, contacted me and said that he hoped I would write a diary about the forthcoming UK Jalsa. It so happened that later that day when I met Huzoor he asked me if I had received any feedback to the tour diaries and so I mentioned what Fahim Sahib had suggested. Immediately, Huzoor looked up from the office mail that he was checking and said:

'This year you should spend the week before Jalsa and the week after Jalsa with me and then you can write a diary for the UK Jalsa as well.'

Huzoor then smiled before adding:

'You can write that you are making this London diary due to popular demand!'

As instructed, I came to the Private Secretary's office (PS Office) on the morning of Sunday, 7 August. Though, I visit this office daily, I have to admit feeling quite nervous, as I did not want to disturb the daily routine of the office in any way.

Apart from his daily routine work, Huzoor spent much of that week preparing for the Jalsa. Certainly at every Jalsa in which Huzoor attends he is extremely busy but at UK Jalsa his activities and responsibilities are particularly heightened.

A long walk

That morning, I met a young *Khadim* who told me his wife was pregnant and he mentioned how every day he was nervous and anxious that everything was okay. He asked me, if in my experience, this anxiety would last for the entire nine months or whether the tension would lessen with time.

I told him, how both times my wife Mala was pregnant, we were nervous and worried throughout and that Huzoor had told me that the nine months of pregnancy was a time for prayer and *Sadqa*.

I also told him a story from 2013, when Mala was pregnant with our first son, Mahid. She was due to give birth on 27th April and Huzoor was set to depart for a tour of the United States and Canada on 4th May.

Huzoor had most graciously included me in his *Qafila* and so I was keen for the baby to come on

time and not be delayed! However, Mahid decided to come at his own speed and so Mala became a few days overdue and it was getting closer and closer to Huzoor's tour. The clock was ticking!

After a few days of her being overdue, Huzoor advised me to take Mala for a walk as this was known to help trigger labour. Thus, the next morning we left our house and walked and walked upwards for 3 hours! That afternoon when I reported for Mulaqat, the first thing I said to Huzoor, very confidently and with a degree of pride, was:

'Huzoor, I followed your advice and so took Mala for a 3 hour walk today!'

Upon, hearing this, Huzoor looked at me with a degree of astonishment and bewilderment, which lives with me till today. Huzoor said:

'Allah rehm karay! (Allah have mercy!) I meant for you to take her for short 10 minute walks and then to give her a break and then go for another 10 minute walk after some time!'

Huzoor's attention to detail

As I was seated in the PS Office, I noticed that *Muhammad Ghalib Javaid*, a *Missionary* who serves in the office, was photocopying various documents. I noticed that that the papers he was copying were verses from different *Nazms* (poems) of the Promised Messiah[as]. Some of the verses had ticks next to them and I could tell from the style that Huzoor had ticked them.

Ghalib told me that each verse of the Quran recited at Jalsa and each verse, of every *Nazm* recited at Jalsa was personally chosen by Huzoor. Further, Huzoor himself chooses who does the recitation in each session and he decides the topics of speeches and the speakers.

Normally, *Officer Jalsa Gah* would send sample CDs of different people reciting the Qur'an and Nazms and Huzoor would listen to them and then decide.

Upon hearing this, I thought to myself how Huzoor keeps such a close eye on every aspect of Jalsa.

An important lesson

One evening, I presented to Huzoor a draft *Press Release*, which our team had drafted, which we intended to send to the media in advance of the Jalsa as part of our media campaign.

In the *Press Release*, we had written that 40,000 people were expected to attend the Jalsa Salana. As a team, we had discussed this figure on a number of occasions and felt comfortable including it because we anticipated that the number of guests could potentially reach 40,000 given that it was the 50th Jalsa Salana UK.

Meeting with French speaking Ahmadis during the Jalsa Salana period.

Whilst I had a feeling that Huzoor may question this, at the same time I had convinced myself that putting 40,000 was justified.

Within a second of looking at the Press Release, Huzoor said:

'Why have you put 40,000 are going to attend?'

Thereafter, Huzoor crossed out the figure and replaced it with 30,000. After doing so, Huzoor looked at me and very firmly said:

'Remember there is never any benefit to falsehood or exaggeration.'

Huzoor's words were said so firmly and clearly that I did not even dare to offer any justification or excuse and instead, I apologised and sought Huzoor's forgiveness for this misjudgement.

In the draft Press Release, we had also mentioned the terrorist group *Daesh (ISIS)*. In order to try and garner the attention of the media, we had written that more people would be attending the Jalsa UK in order to spread peace, than the entire membership of *Daesh*.

Upon seeing this, Huzoor crossed off with his pen all mention of *Daesh* from the Press Release. After doing so, he looked up at me and said:

'There is no need to focus or write about Daesh in our Jalsa Press Release. You should focus on the spirituality of Jalsa and its true objectives.'

As Huzoor said these words, I was reminded of Huzoor's words at the Peace Symposium in March that, ***'publicity was the oxygen sustaining terrorist groups'*** and I realised we ourselves had fallen into the trap of seeking to give them publicity.

Meeting with Palestinian Ahmadis during the Jalsa Salana period.

ONE TO ONE...

With Aizaz Khan

Aizaz Khan is a Waqif-e-Nau and Missionary currently serving in Canada, in the MTA International Studios

Huzoor just came back from a historic tour of Canada what was the atmosphere like around peace village for the last month?

Honestly, there are no words that can do justice to the feelings and emotions we felt here around Peace Village while Beloved Huzoor[aa], may Allah strengthen his hand, was in our midst. In celebration of Huzoor's[aa] visit, Baitul Islam, houses and streets were very beautifully decorated with lights—it was truly something to witness! Huge crowds of people coming to Peace Village to be in the presence of Beloved Huzoor[aa] also added to the excitement. Throughout the day, Beloved Huzoor[aa] would walk from his residence to the Masjid for prayers or to his office at Aiwan-e-Tahir for *Mulaqats* [meetings] and it was exciting to see Huzoor[aa] so many times throughout the day. Arrangements for *Langar Khana* [kitchen] were made where food was served multiple times throughout the day for the duration of Huzoor's[aa] visit. In the evenings people would meet up with family and friends and walk around Peace Village or go to the food stalls for a nibble. The atmosphere here was so full of life!

At one point during the tour, Huzoor[aa] traveled from Peace Village to Ottawa in order to give a historical address at the Canadian Parliament. Immediately after Huzoor[aa] left, everything around Peace Village became extremely quiet, and dull. That really put things into perspective for us. Although Huzoor[aa] was to return after a few days, it was still a shock for us and a reminder of how the presence of Khilafat brought life to Peace Village. When Huzoor[aa] departed from Peace Village to Western Canada, from where he would return to London, it was an especially emotional day because unlike before we were unsure when Allah would next grant us the blessings of seeing Huzoor's[aa] presence in Peace Village. It is my humble desire to see Huzoor[aa] again very soon.

How did people feel seeing Huzoor[aa] after such a long time and being in his presence again?

Happiness and all its synonyms don't do justice to the feelings that we felt! I think Beloved Huzoor's[aa] visit this year was even more significant because there were hundreds of people here who had never seen Beloved Huzoor[aa] before, including families of *Shuhada-e-Ahmadiyyat* [martyrs of Ahmadiyyat] and Syrian refugees. I spoke to many people who would be seeing and meeting Huzoor[aa] for the very first time in their life and all of them could not contain their joy and excitement! It was also very emotional for them to see the Khalifa of the time in real life.

A lady whose husband was martyred in Pakistan told me that although she was sad over the loss of her husband's life, she felt immensely happy that Allah had blessed her family so much that now she was granted the opportunity to see Beloved Huzoor[aa] in real life and meet Huzoor[aa] in a *Mulaqat*. Syrian refugees told me that when they would see and meet Huzoor[aa] for the first time, they would not be able to do anything but cry because their dreams had transformed into reality. On the day that Huzoor[aa] arrived to Peace Village, a Syrian brother said that before Huzoor[aa] arrived he was feeling cold but as soon as Huzoor[aa] reached Peace Village he began to feel warm. After praying behind Huzoor[aa] for the first time, a man who had recently arrived from Pakistan choked back tears as he told me that he felt as if he was not present in that moment—he couldn't believe that he was he was hearing Huzoor's[aa] voice for the first time, a voice he would only listen to previously through MTA. I think everyone has their own story of how they felt when they saw Huzoor[aa] and I feel that this speaks volumes about the impact that Khilafat has on us.

What difference could you see with Huzoor being in Canada and spending so much time with the Ahmadis and non-Ahmadis across the country?

There is no doubt that there was a noticeable difference not only in the atmosphere but in people as well. Huzoor's[aa] presence here brought everything to life. For Ahmadis, there is definitely a positive spiritual change that comes about in someone when they are closer to Huzoor. Along with this, many non-Ahmadis across the country were also awe-inspired by Huzoor and his words of wisdom.

Undoubtedly, even the physical presence of Beloved Huzoor in Canada brought immense blessings upon the entire nation and its people. Huzoor[aa] is the only person we can find today about whom the Promised Messiah[as] states:

"Their hands and feet and entire body is blessed by which even the clothing they wear becomes sacred. And most of the time when they touch or place their hands on someone, it becomes a means for the removal of that person's spiritual or physical ailments. Similarly, Allah puts blessings in the houses where they stay; such a house is safe from trouble; God's Angels safeguard it. Likewise, their city or village is also blessed and is given a special distinction. Similarly, the dust upon which they tread is also given some blessings."

Haqiqatul Wahi, Ruhani Khiza'in, Volume 22, p.19 (2009)

THE REALITY OF HALLO

Umar Ehsan Nayyar is a Waqif-e-Nau and final year student of Jamia Ahmadiyya Canada, who resides in New Jersey, USA.

Halloween or Hallows eve is a festival, which is celebrated worldwide on the last day of October. People have been so distracted by the commercial aspect of this day that they fail to see the true roots of this holiday. Due to the lack of realisation they fall prey to its colourful and sweet façadewww. But how innocent is Halloween? Is it as harmless as it seems? Behind all the innocent celebrations is the reality and history of a darker side of festivities linked to sorcery, spirits and occult rituals?

Halloween, originally *Samhain* for the Celts

The earliest trace of Halloween dates back to Celtic times, where there a group that branched off from the Norse/Germanic people. It started off as a celebration of New Year for the Celts, originally called *Samhain*. The word *Samhain* meant 'summer's end.' This day marked the end of summer and the harvest and the beginning of the dark, cold winter, a time of year that was often associated with human death. It was celebrated as the day of the dead and it is most likely this reason that the Druids (Celtic pagans) believed that the spirits of those who died the preceding year roamed the earth the night of *Samhain*. The Druids celebrated this holiday with a great fire festival to encourage the darkening Sun not to vanish and people danced around bonfires to keep evil spirits away, but left their doors open in hopes that the kind spirits of loved ones might join them.

What would happen on *Samhain*

On this night divination was thought to be more effective than any other time, so methods were derived to ascertain who might marry, what great person might be born, who might rise to prominence, or who might die. During the celebration, the Celts wore costumes, typically consisting of animal heads and skins, and attempted to tell each other's fortunes. Crops were burned and animals were sacrificed. The spirits were believed to be either entertained by the living, or to find a body to possess for the incoming year. This all gives reasons as to why dressing up like witches, ghosts and goblins, villagers could avoid being possessed.

Accessed via Wiki Commons

The Roman affiliation with Halloween

The Romans believed in many deities and also celebrated several festivals, and two of their festivals influenced the celebration of Halloween. By 43 AD, the Romans had conquered the majority of Celtic territory. For the 400 years they occupied Celtic lands, two Roman festivals: Feralia (the commemoration of the passing of the dead) and a day to honour Pomona (the Roman goddess of fruits and trees). The Roman festival of the dead – *Fernalia* and *Pomona,* became mingled with *Samhain,* because they were celebrated at the same time. The Romans pictured *Pomona* as a beautiful young maiden, her arms filled with fruit, and a crown of apples on her head. To thank *Pomona* for good harvests, the Romans laid out apples and nuts in her honour. They played various games, held races and celebrated throughout the day and night. The majority of Halloween customs and games, such as apple bobbing and apple peeling, date back from this time.

Enter Christianity

When the local people converted to Christianity during the early Middle Ages, the Roman Catholic Church often incorporated revised versions of older religious traditions in order to win converts. Pope Gregory IV wanted to substitute *Samhain* with All Saints' Day roughly in year 835 A.D., but All Souls' Day (2 November) which was closer in resemblance to *Samhain* and Halloween today, was first instituted at a French monastery around the year 1000 and it quickly spread throughout Europe. Even though the Church tried to adopt and accommodate parts of pagan festivals into the Christian faith, by giving them new names and celebrating them on the same days or seasons, they did not succeed with this festival, because they could not influence witches or pagans to turn away from and abandon their witchcraft, divinations and sorcery, instead it became a mockery for the Witches.

The Bible condemns such practices

Halloween became known as the 'night of the witch'. It was then, according to superstition that the devil and all his followers – witches, warlocks, and demons – gathered. They would mock the coming of the Church's festival of *All Saints Day* on 1 November by performing unholy acts. God had foretold this era to the people in the Holy Bible in the book of Deuteronomy by saying,

'When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the

fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do.' [The Bible, Deuteronomy Ch.18: V.9-14]

Quranic stance on such practices

The Bible didn't allude that Jesus celebrated these things; rather we see an injunction forbidding the people of Israel from having anything to do with these people and their practices. Many Abrahamic Prophets prophesized and warned to keep away from practices relating to divinations, sorcery, and the occult, and many devout believers follow the teachings of their scriptures. But the scripture revealed through the Holy Prophet Muhammad[sa] – the Holy Qur'an, takes this subject a step further by defining the wisdom and logic in not partaking in any such harmful innovations, by introducing and explaining the concept of *shirk* (associating partners with God). Regarding this the Holy Qur'an clearly states:

Surely, Allah will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin. (The Holy Quran, Ch.4: V.49)

In the Five Volume Commentary of the Holy Qur'an by Islam International Publications it states under this verse:

'The reference in this verse not only refers to idol worship but also to also to such idolatrous practices as are in vogue among common people, even among present-day Muslims, such as the adoration of Saints and offering prayers and oblations to them. All such abominable practices are *shirk* in the sight of God.'

Huzoor[aa] on the subject of Halloween

Hazrat Khalifatul Masih V[aa] explained the reality behind Halloween in one of his Friday Sermons by saying,

'The reality of Halloween entails the belief in the existence of witches, evil spirits and satanic worship. Whilst people celebrate Halloween on the pretext of having 'fun', it is entirely wrong and dangerous to 'believe in' things that are supernatural for 'fun'. Ahmadi children in particular should therefore avoid this. Even until recently some villagers would offer something to children believing that it would save them from sprits. This also emboldens children to commit wrong acts for the sake of fun. For example, rude manners towards elders is becoming common. Movies also give wrong messages and in particular when children are encouraged to watch them by adults—the result is the society will only deteriorate.'

Huzoor further said: 'For us, the biggest matter is the bringing of dead spirits, as if, equal to God and thus committing *shirk*— that rituals at Halloween are not limited to wearing scary costumes and going door-to-door; rather, some older children deliberately frighten people in their homes, cause trouble and disturb the surrounding population. Hence, Ahmadi Muslims should avoid this and should instead focus on strengthening their connection with God, in whose hand rests all real power. Thus, it is evident that Halloween is indeed "harmful" rather than "harmless" as people are drawn into indulging in hidden *shirk*.'

I would like to conclude with the prayer that was given to us by Huzoor[aa] that 'May God protect everyone from this'. May Allah accept this in our favour. Amin

Friday Sermon - Waqf-e-Nau and the responsibilities of Waqifeen

On 28 October 2016 Hazrat Khalifatul Masih V[aa] delivered a Friday Sermon on Waqf-e-Nau and their responsibilities.

After reciting *Tashahhud, Ta'awwuz, and Surah Al-Fatihah*, Hazrat Ameer-ul-Mu'mineen[aba] said:

"By the grace of Allah the Almighty, the tendency to dedicate children in the Jama'at [to the *Waqf-e-Nau* scheme] is growing. I receive letters from parents on a daily basis. On some days I receive twenty or twenty-five letters in which parents request for their future child to be included in the *Waqf-e-Nau* [life dedication] scheme. When Hazrat Khalifatul Masih IV[th] launched this scheme, initially, it was only a temporary scheme. However, shortly after that he made it permanent and the members of the community all around world, particularly mothers responded to this call. Twelve to thirteen years ago when the Jama'at's attention was drawn to this scheme, the total number of *Waqf-e-Nau* then was over 28,000. However, by the grace of Allah the Almighty, the number of *Waqf-e-Nau* is now nearing 61,000, out of which over 36,000 are boys and the rest are girls; indicating an increase in the trend for parents wishing to dedicate their children before they are born. However, the duties and responsibilities of the parents do not finish after having dedicated their children, in fact, they increase even more than before.

Indeed, the responsibility of the upbringing of an Ahmadi child lies with the parents, and there is no doubt that the parents will desire the best for their child when it comes to their secular and also their religious education, providing they are inclined towards religion themselves. One should always bear in mind that every child of the Jama'at, and particularly a *Waqf-e-Nau* child, is a trust that has been committed to the care of the parents by the Jama'at. Therefore it is incumbent upon the parents to give them the best training in order to make them valuable members of the Jama'at and society in general.

However, **the upbringing and training of Waaqfeen-e-Nau children as well as providing for their secular and religious education, and then to present them to the Jama'at in the best manner possible becomes the responsibility of the parents** in this respect that they made a pledge before the birth of the child that our future child which will be born, whether male or female, they will devote it in the way of God Almighty and for the completion of the mission of the Holy Prophet's[sa] ardent devotee; which is the spread and propagation of the truth and the propagation of the teachings of Islam to all parts of the world. The mission is to draw the world's attention to fulfilling the dues of God Almighty and also to fulfil the rights of one another by conveying the teachings of Islam to each and every person. Thus, this is no ordinary responsibility on part of

the parents of *Waqf-e-Nau* children, particularly of the mother who devotes her child before its birth while making a covenant with God Almighty, and then also by writing to the Khalifa of the time that they would like to include their child in the *Waqf-e-Nau* scheme by making the same pledge Hazrat Maryam's[as] mother made with God, by stating:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِى مُحَرَّرًا
فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

(That is) O My Lord! I have vowed to Thee what is in my womb to be dedicated to *Thy service*. I don't know whether it is male or female but whatever it may be, it is my wish and prayer for it to be a servant of the faith. [Sura Aal-e-'Imran: 36]
Fataqabbal Minni
I.e. "do acknowledge this desire and wish of mine accept it!

Innaka Antas-Sami'-ul-'Alim
"Thou alone art All-Hearing, All-Knowing".

Thus, hear my humble supplication, as You know that this prayer is the voice of my heart.

This is the longing of the mothers for their children ahead of time and indeed this should be the desire of every Ahmadi mother when she decides to present her child for the *Waqf-e-Nau* scheme and so too should be the case for the fathers. Therefore, when this prayer is recited by the mother who wishes to dedicate her child to the *Waqf-e-Nau* scheme, then she as well as the father must also be mindful of those responsibilities which fall upon them in order to fulfil this pledge and for the acceptance of this prayer.

A child is presented to the *Waqf-e-Nau* scheme after the consent from both the mother and the father. God Almighty has not simply preserved this prayer in the Holy Quran to serve as a tale of the past. In fact, God Almighty adores this prayer to such an extent that He preserved this prayer in the Holy Quran, so that mothers of future generations will continue to offer such extraordinary sacrifices by devoting their children for the service of faith while reciting this prayer. Although every believer makes the pledge to give precedence to their faith over all worldly affairs but those who dedicate their lives should try to reach the ultimate heights of these standards. Thus, if mothers and fathers instil in the minds of their children from the beginning that they are *Waqf* [life devotees] and that they have been dedicated solely to serve the faith and that alone should be the purpose of their lives; and along with this if they pray for them, then the children will grow up with the mind-set that they are to serve their faith. **They will not grow up thinking that they want to become a businessman, or an athlete, or they want to pursue such and such careers. Rather, they will ask the question that 'I am Waqf-e-Nau and now the Jama'at and the Khalifa of the time should instruct me on which profession I should aim towards as I no longer have any interest in worldly pursuits.** Also, the pledge which my mother made and the prayers she offered before my birth and then the manner in which she brought me up so that I can pursue my faith instead of worldly things; it is my good fortune now that those prayers have been heard by God Almighty and those efforts have been brought to fruition which my mother made for my upbringing. And now, I am ready to dedicate my life with the desire to serve my faith, abandoning all greed and desire for worldly pursuits.'

It is essential that this intent should be expressed firstly by the Waqifeen-e-Nau when they renew their covenant of Waqf at the age of fifteen. For this I have also issued a directive to the relevant department that they should formally obtain this in writing from all those who reach the age of fifteen, whether or not they wish to continue with their *Waqf*. Then, at the age of 20-21, when they have completed their studies, for those who have not gained admission into Jamia Ahmadiyya, they should write again to renew their bond. If an individual is instructed to gain further experience in a particular discipline, then again it should be documented and written down. In other words, **at every stage the Waqf-e-Nau should himself express his heartfelt wish of continuing with his Waqf.**

As I mentioned earlier I have spoken about this subject previously on many occasions and in great detail. No *Waqf-e-Nau* child should ever have this thought in mind that if they dedicate their life then how will they survive in worldly matters, nor should they allow this apprehension to develop deep down as to how they will manage to financially support their parents or even to support themselves by other means.

A few days ago, the *Waqfeen-e-Nau* had a class with me and one of the boys asked the question that if

they dedicate their lives and offer their full time services to the Jama'at, then how can they financially or physically support their parents, or even generally offer any kind of support to them? The very fact that this question arose reveals that from a young age the parents had not instilled this idea in their children's minds that they have dedicated their lives and now they are simply a trust of the Jama'at that has been placed in the care of the parents; the other siblings can serve them but they must present themselves to the Khalifa of the time and must act according to his instructions.

In the prayer of Hazrat Maryam's mother, the word '*Muharraran*' has been used which means that 'this child has been relieved from all worldly responsibilities and she prayed that religious responsibilities should solely become its priority.' Therefore, first and foremost, I would like to say to all such mothers and fathers that a mere title of '*Waqf-e-Nau*' is not enough. In fact, *Waqf* carries a great responsibility which until the adolescent years lies with the parents but then after that it is the responsibility of the *Waqf-e-Nau* children themselves. Some boys and girls, who have acquired secular education initially appear to show a lot of passion and offer their services. However some cases have come to light where some of them have left the scheme because they could not live by the allowance that Jama'at gave to them. **If one wants to achieve a great objective, then one has to encounter difficulties and make sacrifices.** Thus, this concept should be engrained in the minds of the *Waaqfeen-e-Nau* from childhood that there is nothing greater than devoting one's life.

Instead of judging others by worldly measures and thinking that though such and such class fellow of mine has acquired the same level of education as I have, yet he is earning hundreds and thousands, while my monthly income does not equate to anywhere near his income of a single day. Instead they should think that the status God Almighty has granted them is far greater than any material wealth. One should always keep in mind the saying of the Holy Prophet[sa] that 'in terms of worldly material means, one should always look at those who are less fortunate than them and in respect to spirituality, one should always look at those who are superior than them, so that instead of competing with one another in worldly gains, one should vie with one another in matters of spirituality.' *(Bukhari, Kitab-ul-Riqaaq, Hadith no 6490)*

Thus, **those Waqifeen-e-Nau children, particularly the boys who have completed their education, should try to improve their spiritual conditions instead of focusing on ways to increase their material and financial assets.** In fact, the Promised Messiah[as] had this expectation from every single Ahmadi in that their levels and standards in this regard should reach their pinnacle. However, those individuals whose parents have dedicated them for the service of faith before their birth and have prayed for them, how much of an effort would they then have to make to attain these standards?

The Promised Messiah[as] states:
'I consider it my duty to advise my Jama'at and convey this message to them. Thereafter, it is their choice of whether they pay heed to it or not. Should they desire to seek salvation, and a pure and eternal

life, then they should devote their lives for the sake of Allah the Almighty. Each one of you must strive in this regard and deliberate over this so that one can attain such a status and rank whereby one can say that their life, their death, their sacrifices and their prayers are for the sake of Allah alone and just like Hazrat Ibrahim[as], their soul should cry out: 'I have *already* submitted to the Lord of the worlds.' [Sura Al-Baqarah: 132]

The Promised Messiah[as] further states:
"Until man does not lose himself in God and does not die whilst he is at one with God, he cannot attain the true [meaning of] life. Thus, those of you who have forged a relationship with me, you are well aware that I consider dedicating my life for the sake of God as the essence and aim of this life. (This is the aim and objective). Thenceforth, analyse yourself that how many from among you would desire this for themselves and how many consider dedicating their lives for God as an honour?"

Thus, the Waqifeen-e-Nau should understand this principle and raise their own status above this. Many people dedicate their lives for the service of their faith, but at the same time, not everyone can do this. God has also stated that a party from among you should go in search of religious knowledge and return and enlighten their own people. Some people are engrossed in their worldly pursuits. However, **the Promised Messiah[as] has stated that even in your workplaces you should have the fear of God in mind and ensure that faith takes precedence.**

Waqifeen-e-Nau must raise their levels of contentment and their levels of sacrifices. They should never worry that 'if we are not strong financially, then perhaps our brothers and sisters may consider us inferior,' or that 'our parents may not give us the same attention they give to others.' Firstly, parents should never entertain the belief that life devotees are inferior in any way. In their view the status and rank of a devotee of life should be extraordinary. However the devotee of life should become the most humble person on earth.

Whilst the Waqifeen-e-Nau should raise their levels of sacrifice, at the same time they must raise the level of their worship and also their level of loyalty. They should use all of their abilities and capacities to fulfil their covenant and the oath of their parents. They should endeavour to serve their faith and make every effort for the elevation of their faith. In such a case, God Almighty rewards abundantly and does not leave anyone short of recompense.

In regards to fulfilling ones covenants with sincerity, on one occasion the Promised Messiah[as] stated:

"For this very reason, God Almighty praised Hazrat Ibrahim in the Holy Quran where it states:

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

"Abraham was the one who fulfilled the covenant he made." [Sura Al-Najm: 38]

Thus, fulfilling an oath is not a small matter and the covenants made by those devotees of life, about which I read the heart-rending words of the Promised Messiah[as], are grand covenants indeed. **If every Waqf-e-Nau boy and girl fulfils their pledges with sincerity, then we can bring about a revolution in the world.** Many young couples come to see me and [the boy] says that he is Waqf-e-Nau as is his wife and child. Or the mother will say she is Waqf-e-Nau or the father will say he is Waqf-e-Nau and my child is also a Waqf-e-Nau. This is a matter of great repute indeed, however it will only be beneficial for the Jama'at when they fulfil their pledges with the utmost loyalty.

Whilst commenting on the loyalty shown by Hazrat Ibrahim[as], the Promised Messiah[as] expounded on this subject in the following manner:

"In order to attain the nearness of God Almighty, one must adhere to truthfulness and become steadfast upon it. You must form a sincere connection with God Almighty. The nearness Harzat Ibrahim[as] gained was due to this verv reason. That is why [God] stated: وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

"Abraham was the one who showed loyalty." [Sura Al-Najm: 38]

Sincerity with God Almighty and maintaining loyalty with Him requires a death [upon oneself]. Until man is prepared to shun the world with all of its attractions and incentives and undergo every type of humiliation, difficulty and struggle, this attribute cannot be developed. Idol worship is not only that one prostrates before a tree or stone, rather everything that prevents one from gaining nearness to God Almighty or takes precedence over it is an

idol. Man forms so many idols within him that he is not even aware that he is committing idolatry."

In this day and age, for some people drama serials have become idols, for others the internet has become an idol, for some earning money has become an idol and for some, their own desires have become their idols. The Promised Messiah[as] has stated:
"Man does not even know he is committing idolatry, yet deep within he becomes a culprit of it. Thus, until man becomes one with God Almighty sincerely and is prepared to endure every type of struggle, it will be difficult to adopt truthfulness and loyalty. (The Promised Messiah[as] continues by saying) Was the title awarded to Hazrat Ibrahim[as] given for no reason? Absolutely not! The sound of:

وَإِبْرَاهِيمَ الَّذِي وَفَّىٰ

[Abraham is the one who fulfilled the covenant] resonated the instant he prepared himself to sacrifice his son. God Almighty demands physical deeds and it is through deeds that He is pleased, and deeds can only be performed through striving."

This means that in order to carry out virtuous deeds and to perform those deeds which would please God one must offer sacrifices and endure various difficulties and pains. The Promised Messiah[as] continues by saying:
"Although man may face difficulty in carrying out virtuous deeds but he does not remain in pain forever. When man accepts to endure pain for the sake of God Almighty, then God does not allow him to stay in pain. When Hazrat Ibrahim[as] accepted to sacrifice his son in order to fulfil the commandment of God Almighty, and the minute he prepared everything, God saved his son". (The life of the son was spared and he was also saved from the pain he would have suffered from sacrificing his son). The Promised Messiah[as] further adds: "Hazrat Ibrahim[as] was thrown into the fire, yet the fire could not harm him. If man prepares himself to endure pain for the sake of God Almighty, then God Himself saves him from that pain."

Thus, this is the standard for absorbing the love of God Almighty and beseeching His Grace which the Promised Messiah[as] explained to us and expected from us. Not only should all Waaqfeen-e-Nau endeavour to achieve this standard, but all those who have devoted their lives should do this as well. Until their sacrifices reach such a level, all the claims of our life devotees will only be superficial and mere statements.

Some mothers have said that 'we have come to settle in Canada, and our son is a missionary or devotee of life serving in Pakistan. We request for you to reassign him here and call him here, so he may be with us.' When one has dedicated their life, how can there be any demands? How can there be such desires? All desires should have come to an end.

As I mentioned earlier, the tendency to include children into the Waqf-e-Nau Scheme is growing and this is an excellent trend. This trend should increase in a manner that we sincerely turn towards God Almighty. It should not be the case that with the changing of situations our covenants weaken or break. The Promised Messiah[as] stated that without enduring pain or without difficulty it is impossible to offer sacrifice. If the circumstances have changed, then we must endure it. Especially those who have presented themselves for the service [of faith] or those parents who have dedicated their children and then [the children] have renewed their promises by stating that they wish to continue with their pledge. The Promised Messiah[as] states that when man is prepared to offer every sacrifice for the sake of God, then God Almighty rewards him and does not hold anything back, rewarding him abundantly.

May God Almighty enable the Waqifeen-e-Nau and their parents to fulfil their pledges keeping the true essence of sacrifice in mind and may they raise their standards of loyalty and sincerity to ever increasing new heights.

I will now briefly explain some administrative matters and would like to draw attention towards the guidelines for the Waqifeen [life devotees]. Often people ask various questions. **Some Waqifeen-e-Nau have certain misconceptions that since they are Waqf-e-Nau, they have their own separate identity. Although they may have a separate identity, however they should not expect any special treatment**, in fact, given their separate identity they must ensure that they raise their levels of sacrifice.

Some people embed in the minds of young Waqf-e-Nau children that they are special. Consequently when they grow up all that is in their minds is that they are special. Here [in Canada] I have received

information to this effect as well as other questions of similar nature. These hinder one from the true essence of devotion and they think the mere title of being a Waqf-e-Nau is their sole purpose in life and consider that they are something exceptional.

Some have this in mind that since they are Waqf-e-Nau they do not need to attend any Nasiraat or Lajna programs, if they are girls, and similarly if they are boys they think that they do not need to attend any Khuddam and Atfal programs; all the while thinking that their organisation has become separate. If someone entertains such a concept then it is completely wrong. Every office bearer of the Jamaat, to the extent that even the Ameer [head of the country] is a member of the respective auxiliary organisation relevant to their age. Thus, every Waqf-e-Nau girl and boy should remember that they are members of their respective auxiliary organisations which correspond to their age groups. Whichever age group they fall under, it is compulsory for them to take part in their respective programs. For those who do not participate, the head of that respective administration should investigate the matter and report accordingly. **If that particular Waqf-e-Nau does not rectify him or herself then such a child, boy or youth will be removed from the Waqf-e-Nau scheme.** If however, there are certain functions of the Jamaat or there are programs for auxiliary organisations or Waqf-e-Nau programs, then they should collaborate to ascertain a time which does not clash with the programs of auxiliary organisations or Waqf-e-Nau programs.

Thus, one should be particularly mindful of this matter. *Waqf-e-Nau* [children], as I mentioned, are very special. However, in in order to be regarded as 'special', they must prove certain things. What are those things they will have to prove? **In order to be considered 'special' they will have to prove that they have a strong relationship with Allah. They will be called 'special' if they have a greater fear of God than others. They will be called 'special' if their standards of worship are much higher than those of others. They will be considered 'special' if they, in addition to the compulsory prayers, also offer voluntary prayers [Nawaafil]. A sign of them being 'special' is that their general etiquettes and morals are of the highest standard. They will be deemed 'special' if their conversations and general speech are very distinct from others and if it is clearly evident that they have been specially trained and are among those who give precedence to faith over the worldly pursuits in every situation, then they will be deemed 'special.'**

As for the girls; they will be considered 'special' if their attire and their *purdah* [safeguarding ones chastity] are such that they are a reflection of true Islamic teachings to the extent that when others see them, they envy them and say that indeed, despite living in this society, their attire and *purdah* are exceptionally outstanding.

Boys will be considered 'special' if they lower their gaze out of modesty, instead of leering in all directions and looking at inappropriate material. Instead of looking at immoral things on the internet or through other means if they utilise their time acquiring religious knowledge, then they will be deemed 'special'. These boys will be considered 'special' if their appearances make them distinct from others.

Waqf-e-Nau boys and girls will be considered 'special' if they recite the Holy Qur'an on a regular basis, searching for its commandments and then acting upon them. They will be considered 'special' if they participate in events organised by the Jama'at or its auxiliary organisations more actively and regularly than others. If they are leading their siblings in the good treatment of parents and in supplicating for them, then this is also a special distinction. They will be deemed 'special' if when finding suitors for marriage boys as well as girls give precedence to faith over worldly matters, and by acting on the guidelines of the faith they sustain their relationship. If their ability to endure pressure more than others, and if they abstain from arguments or quarrels and instead resolve such matters then they will be seen as 'special'. They will be considered 'special' if in the field of preaching they are at the forefront in fulfilling their duty. They will be considered 'special' if they are at the forefront in the obedience to Khilafat and in following its instructions. If they are of resilient character and willing to make sacrifices, then they are definitely 'special'. If they display humility and a spirit of selflessness more than others, and despise arrogance and strive against it, then, indeed they are 'special.' If they listen to my Friday sermons and watch other programmes of mine on MTA to seek guidance continuously, then they are indeed 'special'.

If they act upon these things and upon all those

things that please God Almighty and refrain from what displeases Him and what He has forbidden, then they are certainly special or rather 'very special'. Otherwise, there is no difference between them and others.

Parents should also remember these matters and raise their children bearing this in mind, because if you are successful in instilling these characteristics, then God Almighty will make you the cause of revolution in this day and age. If this is not the case, and as a result you do not prove to be a good role model for the world then rather than being special, you would in fact be counted among those who are disloyal and perfidious in the sight of Allah for the reason that you did not fulfil your covenants nor did you uphold your standards of loyalty.

Thus during the upbringing of their children it is the responsibility of the parents to make them 'special' in this regard so that these *Waqifeen-e-Nau* are able to reach these standards of being 'special' once they have matured.

As I mentioned before, whilst passing through different stages of their secular education, the *Waqf-e-Nau* should consult the Jama'at regarding what discipline they should study further, rather than taking the decisions for themselves. As for choosing ones career path - as I have mentioned before - **Waqifeen-e-Nau boys should prioritise enrolling in Jamias and training to become missionaries. In the current climate there is a demand for this.** The Jama'at is expanding due to the Grace of Allah the Almighty. Not only are there new [local] Jama'ats being established in the countries where the Jama'at has been long established, but Allah is also granting us new countries, where new Jama'ats are being created. Therefore, we require numerous missionaries in every country.

Additionally, there is a need for doctors in our various hospitals. A number of Doctors, who are specialists in different fields are needed in Rabwah, Pakistan. Doctors are also needed at the hospital in Qadian. Even if, those from [western] countries cannot be sent there - my sermon is being heard all over the world, therefore the attention of *Waqifeen-e-Nau* in your respective countries should be drawn towards this. There is a huge gap, as we lack specialist doctors. There is a need for doctors in virtually every field of expertise in Africa. Currently, the construction of a large hospital in Guatemala is underway, where doctors from Canada could potentially go. There is a need for doctors here [in Canada] and this will increase in the future. Also there is a need for doctors to serve in Indonesia. As the Jama'at grows, this need will keep growing as well. Therefore, those *Waqifeen-e-Nau* children who are training to become doctors; after having completed their higher education in their countries and having gained experience after specialising, should come forward and they should be sent to those countries where it is easiest for them to travel. [Or rather] they should present themselves and then the Jama'at will send them.

In the same way we require teachers for our schools. **For doctors and teachers, both boys and girls can present themselves, therefore give due consideration to these professions. We also need architects and engineers who have specialised in construction, so that they can accurately supervise and plan the construction of our mosques, mission houses, schools, hospitals and other building projects.** This will help save the funds of the community and we will be able to provide better facilities with lower cost. Then, **we are in need of paramedical staff and Waqifeen-e-Nau should also adopt this profession.**

These are just some of the important professions for which our community is in need. In the future these demands may change according to the need of the time. **Sometimes Waqifeen-e-Nau have a special aptitude for certain subjects, so when they consult with me I approve that they can pursue further education in their chosen fields. However, for all students I will say this; that they should aim to explore various fields of scientific research. This is a general instruction for all students and Waqifeen-e-Nau alike.** If we produce the best scientists in various fields, then the world will not only turn to Ahmadis to seek religious knowledge, but Ahmadis will also be in the forefront of secular knowledge and the world will be dependent upon them to attain that knowledge. **Based on this principle, indeed Waqifeen-e-Nau can work for worldly organisations, but the purpose of them gaining that knowledge and skill should be to prove the Unity of God and to spread the true teachings of the faith throughout the world.**

In the same way **Waqifeen-e-Nau can choose to pursue other careers, however they must bear in mind the fundamental objective that they have dedicated their lives for the service of their religion. Therefore, if they are summoned at point in time they will give up their worldly commitments to**

commence their service for their faith and this should take place instantly without any excuses or delays.

Another important point to bear in mind is that although Waqifeen-e-Nau are permitted to perform worldly occupations, however they must not allow these worldly responsibilities prevent them from the worship of God, acquisition of religious knowledge and serving their faith. Rather, their first and foremost priority should be to attain the highest standards in matters pertaining to faith. It is absolutely mandatory for every Waqifeen-e-Nau to study the commentary of the Holy Quran and the books of the Promised Messiah[as]. The *Waqf-e-Nau* department have designed a syllabus until the age of 21; and that is available for you. On top of this it is essential that you make every effort to further deepen and widen your religious knowledge.

I would also like to emphasise a point to the parents that they may do their utmost for the moral training of their children but if this is only limited to verbal effort and their own conduct is such that there is no concord between their actions and their words, then this training will have no impact whatsoever. Parents have to be a role model for their children in the way they offer Salat, and will have to set the highest practical examples of how to learn and teach the Holy Quran. Parents will have to become the physical examples of excellent morals. Parents will have to make a concerted effort to gain religious knowledge. Parents will have to clearly demonstrate with their examples that they are repulsed by falsehood. They will have to strictly refrain from saying anything derogatory about the administration and the office-bearers of the community. Even if they have been hurt by an office-bearer, the practice of speaking against the administration or any office-bearer must be shunned. Parents will have to demonstrate that they regularly listen to the MTA, at the minimum to all my sermons. All these directives are not just for the parents of the Waqifeen-e-Nau, undoubtedly all Ahmadis who want that their progeny to remain connected with the community, must make every effort to enrich their homes with Ahmadiyyat instead of making their homes of a worldly nature. Otherwise, in the pursuit of world affairs their future generations will not only move away from Ahmadiyyat; rather they will move away from God and will be faced with ruin in this world as well as the Hereafter.

May God enable all Waqifeen-e-Nau children to seek the nearness of God and follow the path of God fearing righteousness! May the actions of their loved ones save them from every type of indignity. May every Ahmadi become a true portrait of Ahmadiyyat, the likes of which was repeatedly directed by the Promised Messiah[as], so that we can swiftly see the flag of Ahmadiyyat and true Islam flying high throughout the world.

On one occasion the Promised Messiah[as] advised us by stating the following:
"A person assumes that by completing one or two tasks he may please God; while this is not the case". The Promised Messiah[as] further states, "Obedience is a difficult trait to justify; obedience in the true form was demonstrated by the companions of the Holy Prophet[sa]. Those [companions[ra]] were the true flagbearers of obedience and they are role models for us".

The Promised Messiah[as] then adds:
"… is obedience an easy matter? Anyone who does not show complete obedience brings this community into disrepute. There is not just one single commandment, rather there are multiple commandments. Just as there are many doors to enter Paradise and people gain passage to paradise through different doors. In the same manner there are many doors that lead to hell. It should not be the case that by slamming one door of hell shut you find yourself in a position whereby you open another one".

The Promised Messiah[as] further says:
"After taking the oath of allegiance, one must not remain under the misconception that merely believing that Ahmadiyyat is a true movement, would lead to all the blessings… simply accepting the truthfulness of this movement will not please Allah the Exalted until your deeds become noble. Now, that you have entered this community, you must try to become righteous and refrain from all evil. Adopt gentle and pious speech, make it a habit to seek repentance for your sins and supplicate in Salat".

May Allah the Exalted enable us to act upon these guidelines. May we as well as our progeny set the highest standards in piety and God fearing righteousness and enable us to fulfil the mission of the Promised Messiah[as]."

MY EXPERIENCE
OF JALSA SALANA UK

BY KAMRAN SHAHID

Kamran Shahid is 13 years old and belongs to South Region in the United Kingdom. He is currently in year 9 at Secondary School and enjoys football. As a Waqif-e-Nau, he aspires to go to Jamia Ahmadiyya UK and serve as a Missionary.

My experience of Jalsa was absolutely wonderful. I had a really nice time with members of our Jama'at from all around the world. Everything was well organised at Jalsa to make sure there were minimal problems and difficulties. Members of our Jama'at volunteer and take upon duties to make our Jalsa successful. My duty was at the 24-hour food service. Part of my duty was to clean the floor and tables to ensure people had a clean environment to eat in. Everyone giving duty at the 24-hour food service marquee was very dedicated and enthusiastic.

The Jalsa Salana programme consists of many speeches and moral talks. Our beloved Huzoor[aa] delivers speeches on all three days. Imams, members from the National team and also guests from around the world deliver speeches which enhance our knowledge and help us create a better relationship with Allah the Almighty. Members from outside the Jama'at also attend this event and deliver talks and share their experiences. Apart from speeches, there are also recitations of beautiful poems and verses of the Holy Qur'an.

A Jalsa day also consists of several breaks which meant we had a chance to eat, drink and talk. There are various places to get food and drink. Pasta, rice, curry and lentils are served for lunch and dinner. There is bazaar where members of our Jama'at sell various types of delicious food such as burgers, drinks, fish, chocolates etc. There are many other facilities available, including exhibitions, libraries, bookshops, medical counselling and other shops.

The open marquees, open fields, rain and flooding all add up to the spiritual atmosphere and create an atmosphere of enthusiasm in the Jama'at members to make the Jalsa even more successful.

My Family and I enjoy Jalsa every year and are blessed to attend such an event that embodies many blessings.

FAITH INSPIRING INCIDENTS

Hazrat Salman Al-Farsi[ra]

By Safwan Zahid

Safwan Zahid is a Waqif-e-Nau and a first year student at the University of California, Merced. He aspires to serve as a bio-engineer. Safwan resides in Merced, California.

The story of Hazrat Salman Al-Farsi, may Allah be pleased with him, otherwise known as Salman the Persian, is a very inspirational one. It narrates the story of a young man who had many riches at his disposal, but he sacrificed all of them in search of religion. Though there were many obstacles that barred his path, he never lost faith.

Hazrat Salman's[ra] father was the chief of a village, which meant he was the richest person there, and he had a deep love for his son. He loved him so much that he did not want to risk anything to lose him, and so he kept him close to home at all times. However, one day when his father could not attend to his duties, he asked his son to go to his estate to harvest in his stead. On the way to the estate, Hazrat Salman[ra] passed by a Christian church and, intrigued because he did not know much about the religion, decided to investigate. He became impressed by the religion, and told his father later than night what he had witnessed. Naturally, his father tried to convince his son that the religion of their ancestors was correct. But when Hazrat Salman[ra] still expressed interest in joining Christianity, his father became upset and decided to keep him locked in the house to prevent him from joining Christianity. However, Hazrat Salman[ra] broke free and joined a caravan on the way to Syria. Upon arriving in Syria, he immediately began his search for the leading church official. He spent a long time travelling around in that part of the world under the umbrella of Christianity, learning from many bishops and priests. There was one Roman priest however, who told Hazrat Salman[ra] that a new Prophet would arrive in his lifetime. When asked how he would recognize this prophet, the priest replied that he would be in a city of date trees, and between his shoulder blades would be the Seal of Prophethood, and that he will only eat food if it is a gift, not a donation.

Driven by these glad tidings, Hazrat Salman[ra] gave all his money to a caravan of Arabs to take him to their land. However, somewhere along the journey between Syria and Medina, the Arabs broke the agreement and sold Hazrat Salman[ra] as a slave to a Jew. He worked under his new master's service for some time, before being sold to a person in Yathrib (Medina), which had many date palms, thus fulfilling the first distinction of the Prophet. During this time, Hazrat Salman[ra] was made to work so harshly that he did not hear news that there was a Prophet in Mecca inviting people to join Islam. It was not until the Holy Prophet[sa] migrated to Yathrib that he heard of the Prophet. The news came from one of his master's nephews, who proclaimed that a man from Makkah had just arrived, claiming to be a Prophet. Hazrat Salman Al-Farsi[ra] was elated to hear this news, and he left the house to search for the Prophet[sa].

Once he found him in Quba, Hazrat Salman Farsi[ra] offered the Holy Prophet[sa] some food to eat with his companions after the long journey. However, the Holy Prophet[sa] gave the food to his companions, but did not eat from it himself, since it was a donation. On his way back, Hazrat Salman[ra] once again ran into the Prophet[sa], and took the food to him saying that it was in fact a gift, and not a donation. This time, the Holy Prophet[sa] also took part in eating the food with his Companions. Thus, the second sign of

the Prophet that the Christian priest had informed Hazrat Salman[ra] of became fulfilled. Later, while the Holy Prophet[saw] was at a funeral, Hazrat Salman Al-Farsi[ra] stole a glance at his back and saw that the Holy Prophet[sa] did, indeed, have a mark that the priest had told him about between his shoulder blades, and recognized it as the Seal of Prophethood. Hazrat Salman[ra] immediately threw himself before the Holy Prophet[sa] confessing his belief in him, and told the Prophet[sa] his entire story. When prompted to seek his freedom, Hazrat Salman[ra] was told that he would need to plant 300 date trees, plus pay a sum of coins. The Holy Prophet[sa] spread the news that this brother needed help obtaining his freedom, and so the Companions helped Hazrat Salman Al-Farsi[ra] secure his freedom. The Holy Prophet[sa] himself helped plant the 300 date trees, and to this day that garden of date trees thrives and bears delicious dates. Thus, Hazrat Salman Al-Farsi[ra], may Allah be pleased with him, secured his freedom and became a dedicated follower of Islam.

This story inspires us to display the same love for religion that Hazrat Salman Al-Farsi[ra] had. He never complained about the hardships that his endeavors brought upon him. He knew that it would have been so much easier to just follow his father's advice and he would have had a very comfortable life as a chief but such was his choice in search for truth and wisdom. This discipline is what we all need to strive for, especially in the modern world. Our lives are relatively calm and blessed in the modern world, without too many things to worry about. And yet, even with all the extra time on our hands, it is so easy to find ourselves drifting away from Allah. For example, many a time there is something else we think is more entertaining than to read the Holy Qur'an, or at times we intentionally put off offering Salaat until the last possible moment intentionally. This isn't something that just plagues us youngsters, it is a natural inclination that everyone is susceptible to. However, instead of embracing these easy paths, we should all follow the example of Hazrat Salman Al-Farsi[ra] and strive for spiritual gains, no matter how difficult it is.

By the blessings of Allah, very few of us, if any, will have to endure saying goodbye to our loved ones forever, or being enslaved, or any other extreme hardships, on our journey to attain spiritual wisdom. Our sacrifices will be much smaller, but not any less meaningful or difficult, and we all can still obtain the same level of wisdom and love for Allah. Nothing was able to stop Hazrat Salman Al-Farsi[ra] from his spiritual goal, so nothing but our own negligence can stop us from achieving our spiritual goals as well.

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CHRISTMAS
WHY WE DON'T CELEBRATE IT.....

By Khawaja Hassan Ahmed, USA

Khawaja Hassan Ahmed is a Waqif-e-Nau and a Missionary of the Jama'at. He graduated from Jamia Ahmadiyya Canada in 2015. He resides in Silver Spring, MD, USA.

Christmas is considered to be one of the most celebrated Holidays in the world. Christians celebrate the birthday of Jesus[as] Christ on this day. It is a worldwide phenomenon. Schools and work places all over the world take breaks so that people may celebrate this joyous occasion, but do we as Ahmadi Muslims celebrate Christmas? Most of us already know that as members of the Ahmadiyya Muslim Jama'at, we do not celebrate Christmas, but what is the reason behind this? After all, it seems like a pretty harmless way to have some fun, doesn't it?

First of all, we should remember that we are Ahmadi Muslims, who follow the religion of Islam. And in Islamic teachings, Christmas is not considered to be a holiday. One of the reasons for this is something we have all heard from our parents growing up: 'We don't celebrate birthdays'. That is right. We don't celebrate anyone's birthday. We don't even celebrate the blessed birthday of our beloved master, the Holy Prophet Muhammad[pbuh]. Of course we believe Prophet Jesus[as] to be a pure and righteous Messenger of God, but we don't believe his birthday, or anyone's for that matter, to be a means of gaining God's pleasure; however, if our Christian friends wish to celebrate Christmas as the birthday of Jesus[as], even if it is highly unlikely that the actual birthday of Jesus was on the twenty-fifth of December, then as Muslims we should have no problem with this. We are followers of the Holy Prophet Muhammad[saw], who is called by God Almighty as:

'A mercy for all people.'

(The Holy Quran, Ch.21: V.108)

So should we not be kind and merciful in our dealings with our Christian friends? Of course differences in beliefs are there, but that should not stop us from being kind to everyone we come in contact with.

Another reason that we do not celebrate Christmas as a holiday is because the root of this holiday is not founded in Christianity. The Bible, when speaking of the birth of Jesus[as], states: 'And there were shepherds living out in the field nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them…and the angel said to them, "Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Savior has been born to you; he is Christ, the Lord"' (The Bible, Luke Ch.2: V.8-11)

In these verses, it is mentioned that shepherds were watching over their flocks of sheep at the time of Jesus' birth, which would have been a common practice in the warmer summer months. Despite this, it would have been very unlikely in December, when the weather in Judea is extremely cold.

Similarly, the Holy Quran has also mentioned that at the time of the birth of Jesus[as], his mother Hazrat Maryam[as] was instructed by God

Photo by Law Hui Sheng
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to shake a palm tree, so that fresh ripe dates fall, and so that she may eat from them.

'And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.' (The Holy Quran, Ch.19: V.26)

So it is clear from this verse that the birth of Jesus took place when there were fresh dates on the palm trees in Judea, which is around the months of July, August or September, not December. So if Jesus' birthday wasn't December 25th, then why is Christmas celebrated on that day?

As mentioned, the roots of Christmas are based on those cultures that were present before Christianity. There were many festivals celebrated in the Roman Empire by idolatrous people, around about the same time that Christmas is now celebrated. Some celebrated 25th December as the birthday of their God, Mithra; while others celebrated it as the birthday of Saturn, the sun God. People around the same time also celebrated the winter solstice, and some people even celebrated Yule, honoring the Norse god, Odin.

The people of these cultures had their own holidays, which they were very strict in following; Therefore in order to make Christianity more appealing to all these different groups, they were initially allowed to continue to follow these traditions, even if they were to accept Christianity. Christianity borrowed various traditions from these people hoping to make it easier for them to accept Christianity without losing their cultural values.

So as you can see, the origin behind Christmas is a time celebrating many various Gods, which people had set up besides the One True God, Allah. This act of associating partners with Allah is called Shirk, and the Holy Quran tells us that it is the greatest of all sins. As Muslims we should stay away from anything that can take us towards Shirk, but again we should remember that we must respect the right of our Christian friends to celebrate Christmas. It is very important to remember that we do not show any sign of disrespect towards other religions, in fact we should show respect to the holidays of others if we would like them to show respect towards ours.

But of course many of us live in a world Christmas is celebrated to a great extent. There are Christmas trees with decorations and light, and even people singing Christmas carols. Overall there is an atmosphere surrounding Christmas that is very hard to explain, yet something we all experience. In such a time we should always be mindful of the truth of Prophet Jesus[as], and what we believe about his life, otherwise there is no purpose in detaching ourselves from the Christmas celebrations.

A Journey From *Spiritualism* To Islam

Part II

Haseeb Ahmad is a Waqif-e-Nau and a qualified Missionary of the Jama'at. He is currently posted in the English Desk of Fazl-e-Umar Foundation. He graduated from Jamia Ahmadiyya Rabwah, Pakistan in 2014 and has been serviung in the aforementioned department since.

By Haseeb Ahmed

Professor Wragge visits India and meets the Promised Messiah[as]

Professor Clement Wragge was a renowned astronomer of his time. In 1908 he visited India as part of his world tour. During his stay in India, Professor Clement Wragge performed landmark discoveries with regards to weather and also delivered various lectures which were applauded widely in India.

In May 1908, he stayed in Lahore for a short period of time. There, he gave a lecture which was well attended, especially by many highly placed English people. Hazrat Mufti Muhammad Sadiq sahib[ra] a companion of the Promised Reformer was also present and he met the professor after the lecture. He briefly explained to Professor Clement Wragge the proofs and arguments put forward by Hazrat Mirza Ghulam Ahmad[as] in support of his claim to be the Promised Messiah of his time. Thereupon, Professor wished to meet Hazrat Mirza Ghulam Ahmad[as]. Hazrat Mufti Muhammad Sadiq sahib[ra] sought first to arrange a meeting with Hazrat Mirza Ghulam Ahmad[as] to which Huzooras gave permission.

Hazrat Mufti Muhammad Sadiq Sahib[ra] writes:

'Professor Clement Wragge is a known traveller, writer and orator. His homeland is in Great Britain. For a long time he served as a Government official in the department of Astronomy. He holds keen interest in science and has written several books. When Hazrat Mirza Ghulam Ahmad[as] visited Lahore, the Professor was also present there.

'He delivered a lecture on astronomy near Lahore's railway station and also showed some images using the light of Lantern. I also heard this lecture. During the lecture I observed that the Professor did not blindly follow Christianity, rather he possessed an unbiased nature and was a strong proponent of justice.

'Therefore, I met him and said, "Professor you have travelled all around the world. Have you ever met a Prophet of God?" I presented before him the claims of Promised Messiah and Reformer. He was delighted and replied, "I have travelled all around the world but have never met a Prophet of God. I was in search of such a person" and he expressed his strong desire to meet Hazrat Mirza Ghulam Ahmad[as]. When I returned I told Huzoor[as] about him. At this, Huzoor[as] smiled and remarked:

"Mufti Sahib is always keenly in hunt of English people."'

He graciously granted the permission to meet him. Therefore, Professor Clement Wragge visited the Ahmadiyya Buildings twice along with his wife to meet the Messiah of the age. The first meeting

MR. CLEMENT L. WRAGGE, F.R.G.S., Etc.

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Mufti Muhammad Sadiq sahib[ra] acted as the interpreter and the conversation was originally recorded in Urdu.

During the meeting that followed, Professor Clement Wragge asked nine questions in total. Huzoor[as] provided comprehensive answers to the questions put forward by Professor Clement Wragge[1].

Questions asked by Professor Clement Wragge

1. I am a man of science and I see that the earth on which we live is very small. In comparison to thousands and millions of other kinds of God's creation, the earth melts into insignificance. Why then has God's blessing been limited to this earth or to any one religion or nation?
2. It is written that there was one Adam and one Eve. Eve was a weak woman. She ate one apple. Now, the punishment of her having eaten an apple will continue forever. This, I don't understand. Also, that this earth with which we are related, is but one among many thousands and millions of other systems which God has created then why would God's power and blessings be limited to this earth?
3. There are two things I wish to find out - one is, what is sin? A person in one country may consider some act to be a sin while the same act may not be considered sinful in another country. Man progressed from a small insect to a human being and then he learned to discern between truth and falsehood, he distinguishes truth from lies, good from bad, gained knowledge of sin and goodness and after all this there is the difference - what is sin for one person is not sin for another who indulges in it?
The other thing I wish to find out is about Satan. What is Satan? How is it that God being the Master and having power over such knowledge, Satan got to have so much sway that God had to come to this world Himself to reform the world. What is meant by this?
4. In the world there are two forces at work - the positive and the negative. If we always use the positive force and never use the negative, one day the negative will gather force and could erupt at any time and destroy the world. The same is true of good and evil. If the whole world did only good and never did any bad deeds then similarly evil would gather force and destroy the world.
5. It is a known belief of the Christians that the world once went astray but God brought it back from Satan. Is it true?
6. According to Christian beliefs, Adam's status devolved contrary to the natural phenomenon that

human beings actually evolve?

7. I understand the afterlife as a robe. The state of man transfers from one form to another. I have keen interest in spiritualism. I wish to discover the state of the next life and what would be the conditions there?

8. The wife of Professor Clement Wragge asked: Is it possible to converse with those who have died or to have any relationship with them and can we discover their condition?

9. I received some documents from a spiritualist committee. The special reason to meet you was to ask about them and to listen to your instructions. Can you spare some precious time of yours for me?[2]

Hazrat Mufti Muhammad Sadiq sahib[ra] narrating the first meeting relates:

'The Professor was so much satisfied after the first meeting and the answers he gave in reply to the questions asked by Hazrat sahib[as] that he earnestly requested to be given another chance to meet Hazrat Mirza Ghulam Ahmad sahib[as]. Therefore, he was granted permission with the consent of the Promised Messiah to come on Monday at 3 o'clock. His young son also accompanied him'.[3]

The second meeting took place on 18th May, 1908 after Zuhr prayer at the Ahmadiyya Buildings, Lahore.

In this meeting, Professor Wragge asked 13 questions in total to which Hazrat Mirza Ghulam Ahmad[as] provided detailed answers. The questions are as follows[4]:

1. What is your belief with respect to God's presence? Does He remains stationery with respect to his movement or is He eternal and present everywhere? And does He have any emotions?
2. Does God have any shape?
3. If God is loving, just and fair then why is it so that He has made some of His creation as a source of food for others? If love, justice and fairness are His attributes then why is it so that He has equipped His creation with such attributes that they should devour others whereas both are the same with regard to being the creation of God?
4. The point of contention is, why the lowly in status should remain subservient or remain a base to anyone?
5. Now I would like to ask if you agree whether the animals would be rewarded in the afterlife?
6. Then an immediate result of this would be that the animals which we kill should be considered alive, not dead?
7. The Bible states that Adam or the first human being was born in Zion which was his homeland. Now the people who live in other continents do they belong to the progeny of that Adam?
8. Does Huzoor believe in evolution which means progress of man from low standards to higher standards of living? It evolved from snakes and scorpions to monkeys and then to humans? When was the soul created?
9. Spiritualists hold the view that life descended from the moon and rationality from Mars and the moon was created out of earth. Initially, earth was in a molten state. Some of its parts ascended to heavens and hence formed the moon. Initially, life initiated from the Earth. From the earth it moved to the moon and then descended into humans from the moon? How do you see this theory?
10. How should we refer to the kind of life that is found in insignificant creatures like flies?
11. Once I visited a church. There a priest mentioned in his lecture that man is a very lowly creature. Day by day, he increases in his despicable state and cannot raise himself to high standards. Therefore, to recompense for the ills and sins of others, God atoned his own son. But I am aware that humans can progress in piety. The priest said that if his own son, due to lack of knowledge, committed a sin then when he would attain the age of reason and his knowledge increased then he would understand that it was a sin and would shun it to attain piety. What is the view of Huzoor in this regard?
12. These people assert that even if a man does countless good deeds even then he awaits his destruction but only if he believes in the atonement of Jesus. What is your belief?
13. What is meant by piety?

Hazrat Mufti Muhammad Sadiq sahib[ra] remarks on the second meeting of Professor Clement Wragge with Hazrat Mirza sahib[as] in the following words:

'After the meeting, the Professor stood up along with his family and expressed his thanks and remarked that I have received satisfactory answers to my contentions and for this I am very delighted and

I feel content in every sense. (Note: The Professor accepted Ahmadiyyat and remained a staunch follower till his death. He has continuously written letters to me. (Muhammad Sadiq).[5]

The astonishing reformation in the life of the Professor after meeting the Promised Messiah[as]:

The astounding results that came as a result of these meetings compel us to acknowledge the truthfulness of Promised Messiah[as] along with his splendid intellect. We have already discoursed upon the personality of Professor Clement Wragge who was an ardent follower of his views. More proofs of the reformation that took place in the principles and beliefs of Professor Clement Wragge are as follows:
Editor Al-Hakam wrote with respect to the above-mentioned meetings in the following words:
'Hazrat Mufti Muhammad Sadiq sahib, reminiscing the recent meeting with Professor Clement Wragge, told the Promised Messiah and Mahdi that his thoughts have completely been reformed. Hence, previously in his lectures he would demonstrate several images related to astronomy and would sometimes project the image of the crucifixion of Jesus and would remark that it was the image of Jesus who was a mercy personified for all and atoned himself for the rest of the world and hence provided proof of his immense love and mercy for others.
'But when he delivered a lecture recently he referred to the image of Jesus and said that this image can now only serve as a source of happiness for Christians only. All praise belongs only to the One God who is the greatest of all.'
'In his recent lectures he used to remark that human beings evolved from monkeys. But now he clearly admitted it to be a mere saying of Darwin and not of such worth that one should accept it as a fact. To him, humans evolved from their very own kind.'[6]
In short he was very much impressed by the views of Promised Messiah[as] and has turned out to be a completely new man. Now he expresses his thoughts and views with bravery.
More proofs of this fact that the Professor not only accepted Ahmadiyyat or true Islam but also accepted the Unity and Oneness of a living God can be found in his various lectures that he used to deliver on astronomy in various countries after his meeting with the Promised Messiahas.
Important points are being mentioned here from the lectures of Professor Clement Wragge which will also reflect the great movement of reformation initiated by Hazrat Mirza Ghulam Ahmad[as] of Qadian as was mentioned by Maulana Abul Kalam Azad in one of his writings that was copied in the very beginning of this essay (Part I). Professor Clement Wragge in the latter part of his life discoursed upon such issues in his lectures on which he had changed his views after meeting with the Reformer of the age. Moreover, in his lectures he would use Islamic philosophy to present his beliefs which is a magnificent proof of the fact that the Professor had accepted Ahmadiyyat with full conviction of his heart and had repented from his previous way of life and the beliefs which he had held in the past.

1. Hazrat Mufti Muhammad Sadiq sahib[ra]. A Discussion between an Englishman and the Promised Messiah [Urdu]. In: Zikr-e-Habib, pp.408-422

2. A Discussion with Professor Wragge of England. In: Malfuzat, Vol. 5. Nazarat Isha'at Rabwah Pakistan. pp.618-626

3 Hazrat Mufti Muhammad Sadiq sahib[ra]. A Discussion between an Englishman and the Promised Messiah [Urdu]. In: Zikr-e-Habib, p.416

4. Answers to some questions of Professor Wragge. In: Malfuzat, Vol. 5. Nazarat Isha'at Rabwah Pakistan. pp.671-679 [Editor]

5. Hazrat Mufti Muhammad Sadiq sahib[ra]. A Discussion between an Englishman and the Promised Messiah [Urdu]. In: Zikr-e-Habib, p.422

6. A brief mention of Hazrat Mufti Muhammad Sadiq and Professor Wragge. In: Malfuzat, Vol. 5. Nazarat Isha'at Rabwah Pakistan. pp.683-684

JALSA SALANA QADIAN

26, 27, 28 DECEMBER 2016

This historic event was initiated by the founder of the movement, Hazrat Mirza Ghulam Ahmad[as] in Qadian and is now held in many countries of the world. Qadian is the home of the Jalsa Salana and thus this function holds importance for all Ahmadi brothers and sisters.

Hazrat Khalifatul Masih V[aa] will InshAllah be delivering the concluding address on 28 December 2016 live on MTA. Waqifeen are encouraged to listen to this address on MTA.